Milke for Babes.

OR,

A North-Countrie Catechisme.

Made plaine and easie, to the Capacitie of the Countrie people.

The second Impression.

By WILLIAM CRASHAVV, *Batcheller in Divinity, and Preacher of the word.*

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TO

The Right Worſhip. *ful, Sir* Henry Griffith, *of* Agnes Burton, *Knight, one of his Maieſties Counſell in the* North, and Deputie Lieutenant, *in the Eaſt-Riding, and* William Saint-Quintin *of Harpham* Eſquire, Grace and *peace.*

GENTLEMEN,

SEeing they that liue vnder you for their eſtates and bodies, are vnder my cure and care for their ſoules, you will giue mee leaue (nay thankes I am ſure) to be as carefull for the better part as

you I hope are and will be for the worſe: You know it were a ſhame to you, if they could iuſtly ſay they were not able to liue and eate their bread vnder you their Lords: and more were it to me their Paſtor, if they wanted either the Milke, or the Meate fit for their ſoules.

To this end ſeeing I finde, that Catechiſing is the life of Preaching, and ſuch a meanes of knowledge as without it all preaching is to little purpoſe, I haue heere dreſt them their firſt diſh, euen a meaſe of Milke (the old, plaine and good meate of our forefathers) I meane this ſhort and eaſie Catechiſme: Not as making a new one, for that were a needleſſe preſumption but as a helpe to vnderſtand that good Catechiſme giuen

vs

vs already in the Common Prayer Booke.

Now seeing your experience in your families, and mine in the whole Parish hath found the benefit of Catechising to be so extraordinary, wee haue cause to acknowledge the godly wisdome and care of our Church Gouernours in commanding the performance of that duty in euery Parish: which if it were duely obserued ouer all the Land, I dare say, where there is no Preaching thewant would be lesse hurtfull, and where it is, the benefit much more aboundant. And let it worke in you a care, Gen 18.
not onely as good *Abrahams*, to command your families, but (seeing you are here Magistrates and Lords) like zealous *Dauids*, Psal 110.
to take order that your people

and tenants doe frequent this godly exerciſe, which by Gods good bleſſing ſhall by mee, or my ſufficient Deputy bee continually kept vp, as the time and ſeaſon of the yeare will permit. This will make our Sermons at home, and our Exerciſes abroad much more profitable and effectuall, your Seruants and Tenants more faithfull to God, and more ſeruiceable to your ſelues. And when they finde themſelues mercifully delt withall by you their Land-lords for their bodies: and good prouiſion, both of Milke and ſtrong meate for their ſoules: *Their Loynes* (as *Iob* ſaith) *ſhall bleſſe you*, their hearts loue mee, and their ſoules and all within them ſhall praiſe God for vs both: and their Neighbours about them

Iob. 31. 20.

them ſhall ſay. Bleſſed are the people that be in ſuch a caſe, yea thrice happy the people that haue the Lord for their God. Now praying that both you and I, and they that follow vs may ſtriue to deſerue this honour, and enioy this comfort; and our people receiue this double bleſſing by vs,

I reſt

Your Paſtor and ſeruant in Chriſt,

WILLIAM CRASHAVV.

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Saint

Saint Pauls *words applyable to many of the* people and professors *in England.*

WHereas in regard of the time, you ought to be teachers, you haue need that one teach you the first principles of the Oracles of GOD, and are such as haue need of Milke, and not of strong Meate: for euery one that vseth Milke, is vnskilfull in the Word of Righteousnesse, for he is a Babe. But strong Meate belongeth to them that are of full age, euen those which by reason of vse, are exercised to discerne of good and eui

*Heb.*5,12,13,14. Heb.5,12,13, 14.

Saint

Saint Peters *exhortation*, which I direct chiefly to the people of the *North*.

1 Pet. 2. 1, 2, 3. LAy aside all Malice, all Guile and Hypocrisies, and Enuies, and euill speakings. And as new borne Babes, desire the sincere Milke of the Word, that you may grow thereby, now that you haue tasted how gratious the Lord is. 1. *Pet.* 2. 1, 2, 3.

Milke

Milke for Babes.

OR,

A short Countrie Catechisme.

CHAP. 1.

What Man is.

Question.

WHat art thou?

Answer. A Christian man.

Q. Who made thee a man?

A. God by his power and wisdome[a].

a Psal.100,3.

Q. Who made thee a Christian?

A. God in his love and mercy[b].

b Ephes.1,17. & 2,4,5.

Q. What ought a Christian man to know?

A. Two things, God and himselfe[c].

c Phil.3.

Q. Tell

Q. Tell me then, what is man?

Anſ. A principall Creature of God, conſiſting of a reaſonable ſoule, and humane body [d].

d Eccleſ. 12,7.

Q. What is the ſoule?

A. A ſpirituall, inuiſible, and immortall creature, created in Gods Image, giuing life, breath, and being to the body [e].

e Gen. 1,26 27, and 2,7.

Q. What is the body?

A. A corporall, viſible and corruptible creature, the houſe and inſtrument of the ſoule [f].

f 2 Cor. 5, 1.

CHAP. 2.

What GOD is.

Q. WHat is GOD?

A. What GOD is in himſelfe, cannot be knowne [g].

g Ioh. 1,18

Q. Why can we not know what GOD is?

A. Becauſe he is inuiſible and infinite [h].

h 1 Tim. 1 17.

Q. How then is GOD to bee knowne?

A. Onely ſo farre forth, as hee hath

hath vouchsafed to reueale of himselfe[i]. i Exod.33,23.

Q. What benefit is it to man to know God?

A. Exceeding great, for it is the onely sure way to attaine eternall life and happinesse.

Q. How hath God reuealed himselfe?

A. In his wordes and in his workes[l]. l Psal.19,1.

CHAP. 3.

Of Gods Word.

Q. WHat is Gods Word?

A. Gods Word is contained in that blessed Booke that is called the Holy Bible[m]. m Deut.4,2 Prou.30,5,6 Reu.22,18,19

Q. Why is that Booke called Gods Word?

A. Because GOD made it, and it containes Gods will, as a mans words declare his minde[n]. n Psal. 147,19 2o Rom. 3,2

Q. But why is it called the Holy Bible, or holy Scripture?

A. Most worthily, for 1. The most

o Psal.68, 114. most holy God made it o. 2. Holy
p 2 Pet.1,20. men wrote it p. 3. The matter it
q Psal. 119. 140. handles is holy q. 4. It makes them
r Ioh.17,27. holy, that loue to reade it r.

Q. How did God make it?

s 1 Tim.3,16 Ans. He inspired holy men, and made them write it s.

Q. But why would God haue his Word written?

t Rom15,4 Ioh,20,31 Ans. First that all men might the more easily know it t. Againe that
u Deut.29,29 it might endure to all ages u.

Q. To whom, and for whom did they write it?

Ans. Not to the present times or persons onely, but for the perpetuall
x Rom.15,4 Deut.29,29 vse, instruction, and direction of the Church for euer x.

CHAP. 4.

Of the knowledge of God out of his word.

Q. WHat is reuealed of God in the Scriptures?

Ans. Two things, the one touch-

ing

ing God himselfe, the other touching his seruice and worship.

Q. What is then reuealed to vs, touching God himselfe?

Answ. These points. 1. That there is but one true God y. 2 That there be three persons in Trinitie, yet but one God z. 3. That this God is Infinite, Inuisible, Omnipotent, most Wise, Iust, Mercifull, and Holy a.

y Deut. 6,4 1 Cor. 8,5,6

z 1 Iohn 5,7

a Exod. 34,50 1 Sam. 2,2. 1 Tim. 1,17 Rom. 16,26,27

Q. What be these three persons called in the Scriptures?

Ans. The Father, the Word, or Sonne, and the holy Ghost b.

b 1 Ioh. 5,7

Q. How can there be three Persons, and yet but one God?

Ans. We cannot comprehend it by reason, but we must beleeue it by Faith, seeing Gods Word saith so c.

c 1 Tim. 3,16

Q. How is the Trinity of persons reuealed in the Scriptures?

Ans. It was intimated, and shadowed in the Old Testament d, but is plainely taught and affirmed in the New e.

d Gen. 1, 26 & 19 24 Psal. 110,1 Prou. 30, 4

e 1 Ioh. 5,7 2 Cor. 13, 14

Q. Why was it not made plaine,

1 Pet. 1,2

till then?

Anſ. Becauſe then God was manifeſted in the fleſh f.

f Ioh. 1, 14

CHAP. 5.

Of Gods worſhip, and the kindes of it.

Q. WHat is reuealed in the Scriptures, touching Gods worſhip?

Anſ. The matter and the manner of it.

Q. What is there taught vs touching the matter of Gods worſhip?

A. Three things, the kindes, the degrees and the duties of it.

Q. What be the kindes of Gods worſhip?

A. Two, Internall and Externall g.

g 1 Cor. 6, 20

Q. What is the Internall worſhip of God?

A. That which is performed by the Inner man: the ſoule, ſpirit and affections h,

h [illegible] 26

Q. And

Q. And what is [illegible]?

A. That worship which [illegible] is performed with the [illegible] parts of it [i], being the outward man.

i Rom. 12, 1. 1 Cor. 6, 13

Q. What be the degrees of Gods worship?

A. Three: publike, priuate and personall.

Q. What is the publike worship of God?

A. That which is performed, in, and by the publike congregation [k].

k Psal. 26, 12, & 40, 9, 10, and 122, 1.

Q. What is the priuate?

Ans. That which is performed in our houses and families [l].

l Gen. 18, 19. Iosh. 24, 15

Q. And what is the personall?

A. That which euery Christian man performeth by himselfe [m].

m Math. 6, 5, 6.

CHAP. 6.

Of the parts and duties of Gods worship.

Q. WHat be the parts or duties of Gods publike worship?

Ans. To meete together duely

with ...ation, in time and
n Psal. 122, 1 place n. And there, First
and chiefly to call on God by prayer
o Nehem. 8, 1. and thanksgiuing o. Secondly, to
to the 8. heare Gods words read and preached p. Thirdly, to partake in the
Ezra 9, 1, 4 Holy Sacraments q.
psal. 95, 1
PActs 20, 7

Q. And what bee the duties of Gods priuate worship in the family?

A. For the family daily to meete
p Iosh. 24, 15 together r. And first to call on God
s 1 Tim. 2, 8 by prayer and thankesgiuing s. Se-
t Deut. 6, 6, 7 condly, to read Gods word t. Third-
ly, to instruct one another in Religi-
u Gen. 18, 19 on u. Fourthly, to call to minde
Deut. 6, 7 what was taught in the Church, and
x Acts 17, 11 apply it to themselues x.

Q. To whom belongs this duty?

A. To the chiefe in the family, or else he is to appoint one fit to doe
y Deut. 6, 6 Gen. 18 19 it y.

Q. And what is the personall worship that euery one is to performe by himselfe?

A. To retire himselfe euery day
z Math. 6, 6 into secret, and there betwirt God and himselfe z. First, to lay open
his

his heart, and confesse his sinnes Secondly, to call on God, and giue him thankes for his mercies b. Thirdly, to reade Gods Word c. Fourthly, to call to minde what was preached, and make vse of it to himselfe d.

b Psal. 50, 14, 15
c Psal. 119, 11, 24, 24
d Deut. 6, 5, & 10, 12, 20
2 Chron. 13, 18, & 20, 20.

Q. But what is the internall worship of God?

Ans. To honour him with all our hearts; to loue, feare and trust in him aboue all, and to beleeue his Word e.

e Ioh. 4, 24.

Q. In what manner is God to bee worshipped?

A. In spirit and truth: spiritually, that is, with our hearts and soules, as well as our bodies, and truly, that is, sincerely, and heartily, without hypocrisie f.

f Psal. 32, 2.

CHAP. 7.

Of Gods workes, and the Creation.

Q. WHat bee the workes of God, by which hee hath

especially made knowne himselfe?

A. Foure: Creation, Gubernation, Redemption, and Sanctification.

Q. How are these the workes of God?

A. Thus. God created all things by his power, Gouernes them all by his wisedome and prouidence, Redæmes mankinde in his loue and mercie, and sanctifies them hee redæmes, by his grace and holinesse.

Q. What is the worke of Creation?

A. A worke of Gods power, by which he made the world, and all things in it, visible, and inuisible [a].

a Gen. 1. Colosſ. 1,16

Q. When did he create it?

A. In the beginning, when hee knew it good [b].

b Gen. 1,1

Q. Whereof did he create it?

Anſ. Of nothing, to shew his might and power [c].

c Heb. 11,3

Q. With what instruments made he it?

A. With none, but onely by his Will and Word [d].

d Gen. 1, often Pſal. 148,5

Q. In

Q. In what time made hee the world?

A. In fiue dayes, that we might more particularly consider of the creatures e.

e Gen. 1, & 2

Q. In what order made he them?

A. The meanest first, and better and better euery day f.

f Gen. 1, all ouer.

Q. When made he man?

Ans. Last of all, because hee was Lord of all, and might find all things ready for him g.

g Gen. 1, 26

CHAP. 8.

Of the worke of Gubernation.

Q. WHat is the worke of Gubernation?

A. A worke of Gods prouidence, by which he maintains and gouerns all things created a.

a Psal. 104, 29, 30 Nehem. 9, 6

Q. What neede is there of the worke of Gubernation?

A. Because as the world had neuer bin, if God had not made it, so it

would not continue, if he did not vp-
b Psal.104,29 Acts 17,28 hold it b.

Q. But if God gouerne all things,
Psal. 119,90, 91. how then came sinne and mischiefe into the world?

A. Through the diuels malice,
c Eccles. 7,29 and mans weakenesse c.

Q. But why then suffers hee it in the world?

A. Because hee knowes how to make good vse of it, as a good Physici-
d Exod. 9, 16. Psal. 76.10. on can make of the vildest poyson d.

Q. Againe, if God gouerne the world, how comes it to passe, that e-uill men prosper, that be Gods enemies?

A. Because they be men of this world, and chuse to haue their por-
e Psal.17,14 tion in this life e.

Q. And why are good men vexed and afflicted?

A. For three causes. First, be-
f Heb.12, 5, 6, 7, &c, cause they bee Gods deare children, and neede chastisement f. Secondly,
g Psal.139,23. 24. they haue many ill humours in them, that are to be purged and cor-rected g. Thirdly, Againe, their

portions

portions are reserued for a better life[h]. h Luke 16, 25

CHAP. 9.

Of sin, and the necessity of the worke of Redemption.

Q. WHat is the worke of Redemption?

A. A worke of Gods mercie, by which he recouers and saues a portion of mankinde[a]. a Lam. 3, 22

Q. What need had mankinde to be redeemed?

A. Because man by sin had lost himselfe[b]. b Hos. 13, 9

Q. What is sinne?

A. Sinne is the breach of Gods Law[c]. c 1 Ioh. 3, 4

Q. What are the kindes of sinne?

A. Two, Originall and Actuall.

Q. How doe these differ?

A. Originall sinne, is the sinne of our nature, Actuall, the sinne of our liues.

Q. What is Originall sinne?

A. A depriuation of our nature in

in all the parts and faculties, whereby we are prone to all euill, and vnfit for all good [d].

d Psal. 51,5 Gen.6,5.

Q. What is actuall sinne?

A. The breach of Gods Law in our thoughts, words and deeds [e].

e Psal.19,12.

Q. What be the kindes of actuall sinne?

Ans. Two: Commissions, and Omissions.

Q. What is the sinne of Commission?

A. By which we doe in thought, word, or deed, that we ought not.

Q. And what is the sin of Omission?

A. By which we faile in thought, word, or deed, that we ought not to doe.

Q. What is the reward of sinne?

A. The wrath of God, and all the curses of the Law [f].

f Deut.27,26 Rom.6,23

CHAP. 10.

Of the Law of God.

Q. HOw know we sin to be sin?

Ans. By the Law comes the

the knowledge of sinne a.

a Rom. 3, 20 and 7, 7.

Q. What is the Law?

A. The couenant of workes betwixt God and man b.

b Ierom. 31, 32

Q. How be Gods Lawes distinguished?

A. Gods Lawes are either Ceremoniall, Iudiciall, or Morall.

Q. How differ these Lawes?

A. Thus. Ceremoniall and Iudiciall belonged to the Iewes alone, the Morall to them and vs, and all mankinde.

Q. How did they belong to the Iewes?

A. Thus. The Ceremoniall belonged to the ordering of their Church, the Iudiciall, to the gouerning of their common wealth c.

c Rom. 9, 4

Q. What is the Morall Law?

A. The declaration of Gods perfect Iustice, as the Gospell is the Reuelation of his mercie.

Q. What doth the Morall Law containe?

A. Perfect righteousnesse, that is, a commanding of all goodnesse, and

and a prohibition of all euill.

CHAP. II.

Of the first Table, and first Commandement.

Q. HOw is the Law diuided?

A. Into two tables, the one containing foure Commandements, the other fiue.

Q. Why into two, and no more?

A. Because all righteousnesse is reduced to two heads, namely towards God, or towards man a.

a Math. 22,39, 40.

Q. What doth the first Table containe?

A. Perfect righteousnesse, and all holy duties, touching God and his worship.

Q. Which is the first Commandement?

A. This, thou shalt haue no other Gods before me b.

b Exod. 20, 3.

Q. What is the substance of the first Commandement?

A. The choice and inward worship of the true God.

Q. What

Q. What is the affirmatiue part of the first Commandement?

A. Chuse and worship the true God for thy God.

Q. What is the negatiue part of this Commandement?

A. Account not that to be God, which by nature is not God.

CHAP. 12.

Of the second, third, and fourth Commandements.

Q. WHat is the second Commandement?

A. Thou shalt not make vnto thée any grauen image a. a Exod. 20, 4

Q. What is the substance of this Commandement?

A. The sacred and solemne worship of the true God.

Q. What is the affirmatiue part of it?

A. Thou shalt worship the true God as he hath commanded.

Q. What is the negatiue part of this Commandement?

A. Thou

A. Thou shalt neither worship a false god, nor the true God falsly.

Q. What is the third Commandement?

A. Thou shalt not take the Name of the Lord thy God in vaine, &c. b.

b Exod. 20, 7

Q. What is the substance of this third Commandement?

A. The magnifying and glorifying of the true God in all things.

Q. What is the negatiue part of this Commandement?

A. Thou shalt not bereaue God of his honour due vnto him.

Q. What is the affirmatiue part of it?

A. In all things giue God his glory c.

c 1 Cor. 10, 31.

Q. What is the fourth Commandement?

A. Remember that thou keepe holy the Sabbath day d.

d Exod. 20, 8, 9, &c.

Q. What is the substance of this Commandement?

A. It sets downe the time allotted, and consecrated to the worship and glorifying of God.

Q. What

Q. What is the affirmatiue part of this Commandement?

A. Keepe holy the Sabbath day of the Lord.

Q. What is the negatiue part of it?

A. Pollute not the Sabbath of the Lord.

CHAP. 13.

Of the second Table.

Q. WHat doth the second Table containe?

A. True loue, and perfect righteousnesse toward our neighbour.

Q. How is it diuided?

A. Into fiue Commandements, which containe all duties of man to man.

Q. What is the first Commandement?

A. Honour thy father and mother, &c[a]. [a] Exod. 20, 12.

Q. What is the substance of the fift Commandement?

Ans. The preseruation of our neighbours honour and excellen-

tie

cie with our owne.

Q. What is the affirmatiue part of it?

A. Preserue by all meanes the dignity of thy neighbours persons.

Q. But who is our neighbour in this case?

A. All men, whether Superiors, Equals, or Inferiors [b].

b Luke 10, 29 30

Q. What is the negatiue part of this Commandement?

A. Debase not thy neighbour.

Q. What is the sixt Commandement?

c Exod. 20 13

A. Thou shalt not kill [c].

Q. What is the substance of this Commandement?

Ans. The preseruation of our owne, and our neighbours life and health.

Q. What is the negatiue part of this negatiue Commandement?

Answ. Doe not hurt, nor hinder thine owne, nor thy neighbours life nor health.

Q. What is the affirmatiue part of it?

A. Pro-

A. Preserue thy owne and thy neighbours life and health.

CHAP. 14.

Of the seuenth, eight, and ninth Commandements.

Q. WHat is the seuenth Commandement?

Ans. Thou shalt not commit Adultrie[a]. a Exod.20,14.

Q. What is the substance of this Commandement?

Ans. The preseruation of our neighbours chastitie and our owne.

Q. What is the negatiue part of this negatiue Commandement?

Ans. Thou shalt not hurt, nor hinder thy neighbours chastity nor thy owne.

Quest. What is the affirmatiue part of it?

Ans. Preserue thy neighbours chastitie and thine owne.

Q. What is the eighth Commandement?

b Exod. 20, 15 A. Thou shalt not steale b.

Q. What is the substance of this Commandement?

Ans. The preseruation of our neighbours estate and our owne, and the maintenance of Iustice in all dealing.

Q. What is the negatiue part of this negatiue Commandement?

A. Thou shalt not hurt nor hinder thy neighbours goods.

Q. What is the affirmatiue part of it?

Ans. Thou shalt preserue and helpe to increase thy neighbours goods.

Q. What is the ninth Commandement?

Ans. Thou shalt not beare false witnesse, &c.

c Exod. 20, 16.

Q. What is the substance of this Commandement?

Ans. The preseruation of our neighbours good name, and our owne.

Q. What is the negatiue part of this Commandement?

A. Hurt

A. Hurt not thy neighbours good name, nor thy owne.

Q. What is the affirmatiue part of it?

A. Preserue thy neighbours good name, and thy owne.

CHAP. 15.

Of the last Commandement, and the vse of the whole Law.

Q. WHat is the last Commandement?

A. Thou shalt not couet thy neighbours house, &c a. a Exod. 20, 17

Q. What is the substance of this Commandement?

Answ. The rectifying of our thoughts, as the other were for ordering our consents, words and deeds.

Q. What is the negatiue part of this negatiue Commandement?

Answ. Thou shalt not hurt thy

neighbour, no not in thought.

Q. What is the affirmatiue part of it?

Anſ. **With and deſire thy neighbours good in all things.**

Q. In which of the Commandements is originall ſinne forbidden?

A. **In the whole Law, but moſt properly in the tenth** b.

b Rom,7,7.

Q. What doth the Law beſtow on the keepers of it?

A. **Iuſtification, life eternall, and all happineſſe** c.

c Leuit. 18,5 Ezek.20,11. Rom.2,13

Queſt. How is the Law to bee kept?

Anſ. **Perfectly in thought, word and deed, with all our heart, and all our ſoule.**

d Rom. 7,14. Luke 10,27

Q. Who was euer able to keepe the Law thus?

Anſ. **Adam in his innocencie before he fell** e.

e Eccleſ.7, 29.

CHAP.

CHAP. 16.

How the Law doth driue vs to Christ.

Q. WHat doth the Law lay vpon the breakers of it?

A. Eternall death [a], and as Yarbongers to it, all infirmities, sicknesses, plagues, and curses on body, goods, name, state and soule, that Gods Iustice can inflict [b].

a Rom. 6,23

b Deut. 28,15 16,&c.

Q. Who hath broke the Law in this manner?

A. All men that came of Adam [c].

c Rom. 3,23 and 5,19.

Q. What shall then become of all mankinde?

A. The Law findes them vnder sinne, and therefore leaues them subiect to damnation [d].

d Rom. 3,20, & 23

Q. Is there then no hope of the saluation of mankinde?

Ans. None at all in the Iustice of GOD, but in his mercy there is hope [e].

e Lam. 3, 22

Q. Where hath God manifested

that mercie?

f Rom.1,15,16 *A.* In the Gospell f.

Q. What is the Gospell?

A. It is the couenant of Grace,

g Rom,1,16 betwixt God and man g.

Q. How hath God reuealed his Mercie in the Gospell, or Couenant of Grace?

Ans. By allowing mankinde a Suretie and Sauiour, euen Iesus Christ, to whom we must flie to escape the curse of the Law, and thus the Law is a Schwl-master, to driue

h Gal.3,24. vs to Christ h.

And thus wee see the necessitie of our Redemption, caused by our sinnes and the Law: Let vs now be instructed touching the Author and the meanes of our Redemption.

CHAP. 17.

Of Christ Iesus the Redeemer.

Q. WHo is the Redeemer of mankinde?

A. The

A. The second person in Trinity, now called by God his Father, Iesus Christ [a].

Q. To whom is he a Redeemer ?

A. Onely to mankinde, and to as many of them, as God elected to saluation [b].

Q. Who was this Iesus Christ ?

A. The Sonne of God, and the Sonne of man [c].

Q. Why must the Redeemer bee Man?

Ans. Because else he could not suffer [d].

Q. And why must he needes bee GOD?

Ans. Because else he could not satisfie [e].

Q. But why should Gods Sonne be the Redeemer, might there not haue beene some other?

Ans. No, for no man could saue himselfe, much lesse could he saue another, and no creature else could, because none but Christ could both suffer and satisfie [f].

a 1 Ioh. 2, 1, 2
1 Tim. 1, 15

b Heb. 2, 19

c Rom. 1, 3.

d 1 Pet. 3, 18

e 2 Cor. 5, 19

f Acts 4, 12

CHAP. 18.

Of Faith, and of the Creede.

Q. HOw doe we know all this to be true?

A. By the Gospell, which brings the good newes of this Redemet a.

a Luke 2, 10.

Q. How doe we know the Gospell to be true?

A. By Faith b.

b Rom. 1, 17.

Q. What is Faith?

Ans. A guift of God by which a man beleeues Gods word to bee true c.

c Heb. 11, 1

Q. What are the things a Christian man ought by his Faith to beleeue for saluation?

Ans. They bee contained in the Creede.

Q. Which is the Creede?

Ans. I beleeue in God the Father Almighty, &c.

Q. What are the principle points contained in the Creede?

Ans. Foure.

The

The { 1. Touching God the Father our Creator.
2. God the Sonne, our Redéemer.
3. The holy Ghost our Sanctifier.
4. Concerning Gods Church.

Q. What is laide downe concerning God the Father?

A. That hee is God Almighty who made & maintaines all things d. d Acts 17. 24

Q. What is to bee beleeued touching the second person?

Ans. Two things, one that he wrought out our saluation: the other ỹ he wil giue vs possession of it.

Quest. How did Christ worke out our saluation?

A. By this order, & these degrées.

1. He was incarnate for vs (1). (1) Ioh. 1,14
2. He suffred, died, and was buried (2). Rom. 1,3. (2) 1 Cor. 15,3
3. He rose againe from death (3). (3) Rom. 4,25 1 Cor. 15,4.
4. He ascended into heauen (4). (4) 1 Pet. 3,22. Acts 2,9
5. He sits at Gods right hand and makes intercession for vs (5). (5) Heb. 11,12 & 9,2,3. and 7,25.

Q. And

Q. And when will he giue vs possession of glory and saluation?

Ans. When he comes againe to Iudgement (6).

(6) Acts 10, 42

Q. What is to bee beleeued touching the Holy-Ghost?

Ans. That he is true God, and the sanctifier of all holy men (7).

(7) Acts 28, 29 with Esay 6, 9. 1 Ioh. 5, 7 Rom. 1, 4.

Q. What is to be beleeued touching the Church of God?

A. That it is holy (8) and Catholicke, (9) that it is vniuersall ouer all the world, and that great priuiledges belong to it.

(8) 1 Cor. 1, 2. Ephes. 5, 27

(9) Mat. 28, 19 Rom. 3, 29.

Q. What be these priuiledges?

A. These foure.

First, Communion of Saints (10).

(10) Heb. 10, 25

Secondly, Forgiuenesse of sinnes (11).

(11) Act. 26, 16

Thirdly, Resurrection of our bodies (12).

(12) Acts 26, 8. Rom. 6, 8. and 8 11 1 Cor. 15.

Fourthly, Life euerlasting (13).

(13) Math. 25, 46

CHAP.

CHAP. 19.

Of particular, and saving faith, and how it is wrought.

Q. IS this faith sufficient for salvation?

Ans. No, but we must apply all this to our selues [a].

a Gal. 2, 20

Q. How may we doe that?

Ans. By a speciall saving and iustifying faith [b].

b Rom. 5, 2.

Q. What is that Faith more then the former?

Ans. A speciall grace of God in the soule, by which a man beleeues his owne reconciliation with God, and salvation by Christ [c].

c Iob 19, 25. 2 Tim. 1, 12

Q. How doth God worke this Faith in men?

Ans. By preaching the Word, and by his holy Sacraments, which are his owne Ordinances [d].

d Rom. 10, 14, Acts 13, 46.

Q. How differ these two?

A. Thus

A. Thus, the Word containes the couenant of God: and the Sacraments are seales, confirming the couenant e.

e Rom.5,11

Queſt. Who are to preach the Word, and to administer the Sacrament?

A. Our Pastors and Teachers, who are therefore called Gods Ministers and ours f.

f 2 Cor.5,18, 19

Q. And what must wee doe our selues?

Ans. First, diligently frequent the Congregations. Secondly, pray for a blessing on Gods Ordinances g.

g Acts 13,44. Rom.15,30 Ephes.6,18,19 Thes.5,25

CHAP. 20.

Of the Sacraments, and of Baptisme.

Q. WHat be the Sacraments?

A. Outward visible signes, euidences, and assurances of inward and inuisible blessings a.

a Rom. 4,11.

Q. Who

Q. Who ordained the Sacraments?

A. Onely God: for they be parts of his worship, and seales of his Couenants [b].

Q. How many Sacraments bee there in the New Testament?

Ans. Two, Baptisme, and the Lords Supper, which succeed Circumcision, and the Passeouer in the Old Testament [c].

Q. What are the essentiall parts of euery Sacrament?

Ans. Two, the one outward and visible, the other inward and inuisible representeth thereby [d].

Q. What is the Sacrament of Baptisme?

Ans. The Sacrament of our admission & entrance into the Church and household of God [e].

Q. What is the outward thing in it?

A. Water, and the washing of the body in water [f].

Q. And what is the inward and spirituall blessing?

A. The washing of the soule, in the blood of Iesus Christ [g].

b Gen. 17 Exod. 12.

c Math. 28. 1 Cor. 12.

d 1 Pet. 3, 21

e Gen. 27. Acts 2, 38.

f Math. 3, 16

g 1 Pet. 3, 21, Ioh. 1, 33.

Q. Who

Q. Who are capable of this Sacrament?

A. Beleeuers and the children of beleeuers[h].

h Act. 8,36 37.

Q. Is this Sacrament necessarie to saluation?

A. Yes, to all that can aske and take it[i].

i Iohn 1,5

CHAP. 21.

Of the Sacrament of the Lords Supper.

Q. WHat is the Sacrament of the Lords Supper?

A. The Sacrament of our communion and fellowship with Christ, and with God by Christ[a].

a 1 Cor. 10,16. 1 Iohn 1,3

Q. Why is it called the Lords Supper?

A. Because Christ ordained it at his last Supper[b].

b Math. 26,26.

Q. Why is this Sacrament often administred, and Baptisme but once?

A. Be-

A. Because it sufficeth to bee once borne, but we must often bee fed c.

c Ioh. 1,3 Ioh.6,36 Iohn 4, 15

Q. When is one old enough to receiue?

A. When they haue knowledge and deuotion d.

d 1 Cor.11,28

Q. What is the outward thing in this Sacrament?

A. To eate and drink Bread and Wine, set apart for that vse e.

e 1 Cor.11, 23

Q. What is the inward and spirituall?

A. To feed on Christ by Faith and Loue f.

f 1 Cor. 11, 24 Iohn 6,35,36 &c.

Q. What must we doe before we receiue?

A. Bee reconciled to God by repentance, and to our neighbours by charity g.

g 1 Cor. 11,28

Q. What gesture is fittest to receiue in?

A. That which is most humble, because then wee shew the Lords death h.

h 1 Cor. 11,26 Math.5,23.

Q. What must we doe when we haue receiued?

A. Not

A. Not drinke and play, but as at all times, so that day especially we ought to practise holinesse and sanctification[i].

i Leuit.11,44 Exod.12,8,& 13,6,7. 1 Pet.1,14,15.

Q. What needs that, seeing wee are iustified by Christ?

Ans. Wee cannot be saued vnlesse we bee sanctified as well as iustified[k].

k 2 Cor.7,1. 1 Ioh.3,3. 1 Cor.6,11.

CHAP. 22.

Of the worke of sanctification.

Q. WHat is the worke of sanctification?

Answ. A worke of the Holy Ghost, by which such as are redeemed, are made new creatures, and enabled to doe good and Holy workes[a].

a 1 Thess 4,3.

Q. How doth the Holy Ghost sanctifie vs?

Ans. By his owne worke and blessing on the word of God and Sacra-

Sacraments b.

b Ioh. 15,3. Psal. 119,9.

Q. What be the parts of sanctification?

A. Two: Mortification and Viuification c.

c Rom.6,11

Question. What is Mortification?

Ans. The killing of our corruption, and weakening of sinne in vs d.

d Rom. 6, 6

Question. And what is Viuification?

A. The quickening vp of grace and holinesse in our soules e.

e Rom. 6,4. Psal. 119, 37.

Quest. How are these wrought in vs?

Ans. By the vertue of Christ his death, and resurreation applyed vnto vs in the Word and Sacraments f.

f Rom.6,4,5. Psal.119,50.

D CHAP.

CHAP. 23.

Of Repentance, and good workes, the fruites of Sanctification.

Q. WHat be the fruites of Sanctification?

A. Two, Repentance and good workes [a].

Q. What is Repentance?

Ans. A heartie sorrow for our sinnes, ioyned with amendement of life [b].

Q. When is it good to repent?

Ans. Repentance is neuer too late, but that is best that is betimes [c].

Q. Where is Repentance commanded?

Ans. Not in the Law, but in the Gospel [d].

Q. What be good workes?

Ans. Such as God hath commanded vs to doe, or promised a blessing

a Math. 3,8. Acts 26,20.

b 2 Cor. 7,9 10 Acts 2, 38, 26 20

c Eccles. 12, 1 1 Kings 18, 12.

d Deut. 27,26, Math. 3,2, and 4,17

blessing if we doe them c.

c Esay 1, 12 Micah 6, 8 Esay 56, 1, 2.

Q. How must a good Worke be done?

Ans. With two conditions.

First, with Faith in Christ f.

f Rom. 14, 23

Secondly, in obedience to Gods will g.

g Ephes. 6, 5, 6, 7.

CHAP. 24.

Of the workes of Piety, and of Prayer.

Q. WHat be the kindes of good workes?

A. Three.

Workes { of Piety towards God. of Charity towards the poore. of Iustice towardes all men.

Q. What be the workes of Pietie?

Ans. The duties of Gods worship, which are commanded in the

first Table, a chiefe whereof is prayer.

Q. Why doe you call Prayer, a chiefe worke of Pietie?

A. For two causes. First, Prayer sanctifies all the rest a: againe, the rest are but sometimes to bee done, but prayer continually b.

a Tim. 4, 45.

b 1 Thess. 5, 17

Q. How can wee alwayes pray, seeing wee must worke in our callings?

Ans. Wee may alwayes lift vp our hearts to God, and that is the chiefe thing in prayer c.

c Exod. 14, 15 Rom. 8, 26 Psal. 119, 58.

Q. What be the parts of Prayer?

A. Two: Petition and thanksgiuing d.

d Psal. 50, 15.

Q. What is Petition?

A. When we aske of God any good thing, or the removing of any euill e.

e Esay 26, 16 Math. 7, 7

Q. What is thanksgiuing?

A. When we giue God thankes for receiuing of any good, or removing any euill f.

f Psal. 30, 11 12, and 116, 12 and 116, 12, 13.

CHAP.

CHAP. 25.

Of the Circumſtances of Prayer.

Q. WHo is bound to pray?

Anſ. Euery one, for euery one hath næde [a].

a 1 Tim. 2, 8 Rom. 3, 23

Queſt. To whom are wee to pray?

Anſ. Onely to God: for he can onely helpe [b].

b Pſal. 50, 15

Queſt. In whoſe name are wee to pray? Rom. 10, 14.

Anſ. Onely in the name and mediation of Jeſus Chriſt the Son of God [c].

c Ioh 14, 13, 14 1 Tim. 2, 5

Q. Where are wee to pray?

Anſ. In euery place, for God is preſent euery where [d].

d 1 Tim. 2, 8

Q. When are we to pray?

A. In publike when the congregation meetes, in priuate on all occaſions, eſpetially at morning, at euening and at meate [e].

e Lam. 3, 41. Pſal. 119, 164. Pſal. 55, 17

Queſt. In what tongue may wee pray?

Anſ. In any we underſtand, elſe in none[f].

[f] 1 Cor. 14, 15 &c.

Queſt. In what ieſture are we to pray?

Anſ. In the humbleſt, becauſe we are petitioners[g].

[g] Micah 6, 8 1 Kings 8, 22 54

Q. For whom are we to pray?

Anſ. For our ſelues and all men, euen our enemies[h].

[h] 1 Tim. 2, 1 Eſay 53, 12 Math 5, 44

Q. With whom may we pray?

Anſ. With any, who pray to the true God in the name of Jeſus Chriſt[i].

[i] 1 Cor. 1, 2

CHAP. 26.

Of the Lords Prayer.

Q. HAue we any direction or patterne for our prayers?

A. Yes, the beſt that can be, one of Chriſts owne making, called therefore the Lords prayer, Our Father, &c[a].

[a] Math 6, 9. Luke 11, 2.

Q. What

Q. What is contained in the Lords Prayer?

A. Three things.

A { Preamble. Prayer. Confirmation of all.

Q. Which is the Preamble?

Ans. This. Our Father which art in Heauen.

Quest. What containes the Preamble?

Ans. A description of God our Father, to whom we ought to pray.

Q. And how is hee there described?

Ans. By two things, the first shewes his willingnesse to heare vs, for he is Our Father: the latter, his ability to helpe vs, for He is in Heauen, and hath it at his command b.

b Esay 49,15 Psal 115,3

Q. But if God be euery-where, how is he said to be in Heauen?

A. Not that hee is contained or included there: for He fils Heauen and earth. But that his Maiestie, Power and Glory, shines and appeares there especially c.

c 1 Kings 8,27 Esay 66,1

CHAP. 27.

Of the Petitions in the Lords Prayer.

Q. WHat is contained in the prayer?

A. Two things, Petitions and Thankesgiuing.

Q. What be the Petitions?

A. Sixe in all, and they bee of two sorts.

Some concerning God.

The rest our selues.

Q. Which be they that concerne God?

A. Three. The first wisheth that his Name may be hallowed, that is, honoured and vsed reuerently a.

a Deut.28.58

The second, that his Kingdome and Gospell may be aduanced b.

b Psal.67, 2, 3

The third, that his will may be fulfilled of vs and all creatures c.

c Math.26, 39.

Q. And what are they that concerne our selues?

A. Three

A. Three more. The first askes all things needfull for this life, vnder one most principall, namely Bread[d]. The second prayes for forgiuenesse of our sins, conditionally, as we forgiue others[e]. The third prayes for Deliuerance from the diuell, and the daunger of temptation[f].

d Psal. 104.15.
Ezek. 4,16
Leuit. 26,26.
e Dan. 9,18,19
Math. 6,14
Marke 11,25.
f Psal. 91,14

Q. And what is the Thankesgiuing?

Reuel. 3,10,15

Anſ. In these words, where wee acknowledge the Kingdome, Power and Glory, belong to God for euer and euer[g].

g 1 Chron. 29 10,11,12,&c. Neh. 9,5,6,&c

Q. And what is the seale or confirmation of this prayer?

A. The word A M E N, whereby our Faith subscribes and saith, So be it Lord, or it shall be so[h].

h 1 Cor. 14,16

Quest. Is it lawfull to say this prayer?

A. Yes, for so saith Saint Luke, when you pray, say, Our Father, &c[i].

i Luke 11,2.

Q. And is it lawfull to make other prayers like to it?

A. Yes, for so saith Saint Matthew,

thew, after this manner therefore pray you k.

k Math. 6,9.

CHAP. 28.

Of workes of Mercie, or Charitie.

Q. ARe the workes of Piety sufficient for saluation?

Ans. No, Christians must also performe workes of Mercie and Iustice a.

a Ephes. 2,10 Math.25,35,35

Quest. Where be they commaunded?

Ans. In the second Table of the Morall Law.

Quest. What be workes of Mercie or Charity?

Ans. Such as we ought to doe to them that be poore, or in some distresse b.

b Math.25,35. Deut.15,7. Psal.41,1.

Quest. How many be the workes of Mercie?

Ans. Of two sorts, either to the soules or bodies of our brethren.

Q. What

Q. What be the workes of Mercie to the ſoules of our brethren?

A. Theſe. 1. To informe and inſtruct the Ignorant[c].

2. To bring home him that is out of the way[d].

3. To admoniſh him that is faulty[e].

4. To encourage and confirme him that doth well[f].

5. To comfort them that are in diſtreſſe[g].

Q. What be the workes of Mercie towards the bodies of our brethren?

Anſ. Theſe. 1. To feede the hungry[h].

2. To cloathe the naked[i].

3. To viſit the ſicke, or the priſoners[k].

4. To releeue the oppreſſed[l].

5. To bring the blind into the way[m].

6. To giue and lend where neede is[n].

7. To lodge poore ſtrangers[o].

c Rom.2 20.
d Iames 5.20.
Exod.23.4.
e 1.Theſſ.5. 14.
Leuit.19.17.
f Act.14.21. 22.
g 1.Theſſ.5. 14.
h Math.25. 35.
i Math.25.36.
k Mat.25.55.
l Exod.23 5 Pſal.82.4.
Deut.27.19.
m Deut.27. 18.
n Math.5.42.
Deut.15.7.8.
Pſal.37.21.26.
Ioh.3.17.
o Math. 25. 35 36.
Heb.13.2.

CHAP.

CHAP. 29.

Of workes of Iustice, or Righteousnesse.

Q. WHat bee the workes of Iustice?

A. Such workes of honesty and faire dealing, as wee are bound to perfoorme to euery man [a].

a Rom. 13,7

Q. When are workes of Iustice to be performed?

A. In the workes of our callings, and in all our bargaines and dealings with men [b].

b 1 Thess. 4.6 Exod. 12, 49, and 23.9.

Q. With whom must wee deale iustly?

Ans. With euery man, friend or foe, superiour, or inferiour, good or bad, or of what religion soeuer he be [c].

c Math. 5,43, 44

Q. What be the parts of Iustice?

Ans. Two. First to doe right to all, wrong to none [d].

d Rom. 13,7.

Secondly, if we haue don wrong, to

to make restitution [e]. e Luke 19,8.

Q. What rules doth the Holy Ghost giue vs for our direction in Iustice, and in doing right to all men? Exod.21,28,& 22,1, &c.

Ans. These in the Old Testament.

First, Thou shalt not steale, nor deale falsly, nor lie one to another [f]. f Leuit.19,11

Secondly, Thou shalt not defraud thy Neighbour, nor rob him, nor keepe his due from him [g]. g Leuit. 19,13

Thirdly, Thou shalt loue thy Neighbour as thy selfe [h]. h Leuit. 19,18

Q. And what rules or directions haue we in the New Testament?

A. These. First, Owe nothing to any man but loue [i]. i Rom.13,8

Secondly, Giue to euery one his due [k]. k Rom.13,7.

Thirdly, Let no man defraud or goe beyond his brother in any matter [l]. l 1 Thess.4,6

Fourthly, Whatsoeuer you would that men should doe to you, doe you the same to them [m]. m Math.7,12

CHAP.

CHAP. 30.

Of the reward of good workes.

Q. WHy should Christians do good workes?

Ans. For these causes.

First, to obey Gods commandement, and doe his will [a].

Secondly, to honour God and his holy Religion [b].

Thirdly, to make sure their own election [c].

Q. Is there any reward for good Workes?

Answ. Yes, the least good worke shall be rewarded [d].

Q. May we then merite by our good workes?

Answ. No, but the reward is giuen in Gods mercie, through Christs merits [e].

Quest. What reward doth God giue vs by his mercifull Couenant in

a Psal. 119,4

b Math 5.
1 Pet. 2,9,12

c 2 Pet. 1,10
1 Tim. 6,18,19

d 1 Cor. 15,58
Math. 14,42

e Rom. 6,23.
Luke 17,10.

in Christ?

A. Some in this life, but more in the life to come[f]. f 1 Tim. 4,8

Q. What reward haue we in this life?

Ans. Three. First, his loue and fauour[g]. g 1 Ioh. 4,10

Secondly, the peace and comfort of a good conscience[h]. h Rom. 14,17

Thirdly, all blessings needfull for this life[i]. i Psal. 34,9, and 84,11 Math. 6, 32,33

Q. And what reward in the life to come?

A. Eternall life, or euerlasting saluation[k]. k Math. 25,46

Q. What shall we enioy there?

A. Perfect happinesse, consisting in two things.

First, a freedome from all euill and sinne[l]. l Esay 11,9 Reu. 22,9 and 21,4.

Secondly, the fruition and enioying of all good to soule and body for euermore[m]. m Reu. 7,17 & 21, 22,23.

Q. And what is the portion of the wicked that want Faith, and feare of God, and doe no good workes?

A. A double portion, part in this life,

life, and part in that to come.

Q. What haue they in this life?

A. Gods curse without, and an ill conscience within [n].

n Deut. 28,15, 20,&c. and 65.

Q. And what in the life to come?

Answ. Euerlasting separation from God, and eternall damnation in hell with the diuell and his angels [o].

o Math. 25,41. 2 Thess. 1,8,9.

An

An houſhold Prayer for the Morning.

O Thou moſt mighty Creator, Preſerver and Sauiour of our ſoules and bodies, we heere acknowledge to thy Glory, that it is onely through thy Power and Mercie, we haue enioyed the reſt, and eſcaped the dangers of the night paſt: for, wee confeſſe wee haue deſerued, that the darkeneſſe of Death ſhould haue ſeazed on vs, and giuen vs vp into the hands of eternall darkeneſſe, becauſe wee haue ſpent our liues in the deedes of darkeneſſe: Bleſſed therefore bee

thy holy Name, for that thou hast not dealt with vs according to our deseruings. And now we humble our selues before thee, and pray thée on the knees of our hearts, that as thou hast deliuered vs from the darkenesse of the Night, so thou wouldest deliuer our soules from the spirituall darkenesse of Sinne, Error, Superstition and Prophanenesse, that so we may neuer come within the daunger of eternall darkenesse: And as thou hast restored to vs the light of this life, so good LORD vouchsafe to enlighten our hearts with the better light of thy heauenly truth, and holy Grace: that as the light of this world sufficiently shewes vs our way, and directs our steppes and actions of the body: so the Spirit and Grace of Christ Jesus, shining in our soules, may shew vs the way to walke in, leade vs in the way euerlasting, and guide our feete in the way of peace. And

thou

thou moſt mercifull God, who haſt giuen our bodies reſt and ſléepe, we beſeech thée in thy greater mercie, giue reſt to our ſoules, and ſweete peace vnto our conſciences this day, and all our dayes: and thou that haſt deliuered vs from the perils of the night, ſaue vs from the ſinnes of this day, and deliuer vs from the farre greater dangers, which our ſinnes may pull vpon vs.

O Lord wee goe into the world, and can hardly haue to doe with it, but the contagion of ſinne, will catch hold of vs, Lord teach vs with heauenly wiſdome, to ſée and auoide the ſame: arme vs with heauenly courage, to breake through the ſnares which ſinne and Sathan, and the wicked world ſhall lay in our way. And thou that art the God of bleſſing, vouchſafe to bleſſe vs this day in our ſoules and bodies, in the vſe of both our callings, generall as wee are Chriſtians, and members of thy Church, and perſonall, as wee are

members of this common-wealth: In our personall callings Lord enable vs to loue our Neighbour as our selues, and to doe to euery one as wee would haue them doe to vs: and giue vs a conscionable care of such duties as belong vnto vs, make vs faithfull, laborious and diligent in the discharge of them, yet suffer vs not so farre to be carried away with the cares of the world, and the labour of our callings, as that we should neglect the duties of Pietie and godlinesse, commaunded vnto vs in our generall calling; but teach vs gracious GOD, to ioyne the practice of these both together, and neuer to separate them whilst wee liue in the world, but that in the one wee may labour faithfully to serue our brethren, and in the other, zealously to serue and glorifie thée our God; That thus wee may with cheereful hearts, and good consciences, spend our dayes, and waite for our consummation in Heauen, when

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our dayes on earth shall be accomplished: And when these dayes and nights, which now eat vp our liues, shall haue an end, wee may then escape the euerlasting night, and enioy the blessed fruition of that bright and ouer-shining Day in thy Kingdome, where all our cares and cumbers, our toyles and troubles, our wrongs and oppressions shall haue an end, where all teares shall bee wiped from our eyes, and where with thee, the blessed God, the Father, the Sonne, the Holy-Ghost, and with Iesus Christ, in our owne flesh, and with all the Holy Angels, and the Saints gone before vs, wee shall receiue the reward of our labours, the issue of our hope, the end of our faith, and saluation of our soules, through the blessed and glorious merits of our onely Lord and Sauiour Iesus Christ, in whose most holy Name we recommend to thy mercy, thy whole Church: and these especially, whereof thou hast

made vs members and beſeech thee for thy ſpeciall bleſſing vpon our gratious Soueraigne the King, the Queene, the Prince, the Prince and Princes Palatine: This whole State and all whom thou haſt ſet ouer vs in Church or common-wealth: vpon the Miniſtery, with our Vniuerſities, the Magiſtracie, with the Iudges, and Innes of Court, vpon our brethren in Virginia, and Sommers Iſlands, and all that helpe to beare thy name vnto the Gentiles: whoſe conuerſion Lord we beſeech thee haſten as alſo the reſtoration of the Iewes, thy ancient and beloued people. As for the Turke and Pope and all the known enemies of thy Grace and Glorie, conuert them Lord if they belong to thee, elſe remoue them out of the way, and let them goe to their owne place. Remember all thy Children afflicted in minde or diſtreſſed in bodie, and all thoſe whom we ought peculiarly to pray for: Lord bleſſe them

them and vs, and heare vs for them, and them for vs: and Christ Iesus our glorious Mediatour for vs all: In whose Name we offer to thy Maiestie our soules and bodies, and this our poore Morning sacrifice, in that most holy and perfect prayer that hee hath left vs.

OVr Father which art in Heauen, hallowed bee thy Name: Thy Kingdome come: Thy will be done in earth, as it is in Heauen: Giue vs this day our dayly Bread: And forgiue vs our trespasses, as we forgiue them that trespasse against vs: And leade vs not into temptation: But deliuer vs from euill: For thine is the Kingdome, the Power, and the Glory, for euer and euer. AMEN.

THe grace of our Lord Iesus Christ, the loue of GOD our Father, and the comfortable fellowship of God the Holy-Ghost, &c.

A houſhold Prayer for the Euening.

MOſt Mighty Lord GOD, and merciſull Father, the day is thine, and the night is thine, thou haſt created the Light and the Sunne, and cals for darkeneſſe at thy pleaſure: bleſſed for euer be thou, who giues vs the reſt of the night, and comforts of the day: And now wee confeſſe to thy glory, O Lord, that euen for the ſinnes of this day, if thou ſhouldeſt call vs to account, we were not able to abide it, for wee haue ſinned againſt thee this day, both in omiſſion of good, and in doing of euill, both towards thee, and towards

towards our brethren, we haue not dealt with others, as we would haue them deale with vs, we haue taken vnlawfull libertie to our selues, in thoughts, words and deeds, we haue abused thy good creatures to gluttony, drunkennesse, wantonnesse, or excesse, we haue delt either negligently or vnfaithfully in our callings: and all this, O Lord, and much more, because wee haue not set thee before our eyes, nor nourished thy feare in our hearts. To vs therefore in iustice, belongs nothing but shame and confusion. For thou art a righteous and a powerfull God, and we confesse there is good cause, that thy iustice should condemne vs, and thy power confound vs; Haue mercie therefore vpon vs O mercifull Father, euen for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and remember that hee came into the world, to saue sinners: we haue sinned, O Lord, and haue need of thy

mercy,

mercy: O Lord, shew thy mercie vpon vs, and grant vs thy saluation: And seeing thy promises are effectuall to none, but them that beleeue, O LORD, increase our Faith in thee, and in all the sweete promises of thy Word, let vs take hold of them, beleeue them, and rest vpon them in life and death. And forasmuch as pardon is not giuen but to the penitent, O LORD worke in vs true repentance for all our sinnes past. Let vs sorrow more for sinning against thee, then for all the wants and miseries, crosses and losses of this world: And Lord make vs new creatures, worke in vs reformation and amendemnt of life, and euery day wee liue, let vs growe in grace and spirituall strength, that as wee are daylie elder, so wee may be better, and the nearer wee drawe to our ends, grant Lord, wee may drawe the neerer to thee, and to euerlasting happinesse with thee in

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Christ Iesus. And now being reconciled to thee our God, giue vs leaue to call for a blessing vpon vs and our labours in our callings this day, for without thee O Lord all is in vaine, though wee rise earely and goe late to bed, and eate the bread of carefulnesse: Bless vs therefore most blessed God, and all the workes of our hands, Lord reward what is well done, and pardon what is amisse, giue vs also good Lord hearts humbled vnder thy Iudgements, thankefull for thy mercies and contented in our places with the portion thy prouidence assignes vnto vs, and teach vs to waite on thee and on thy good prouidence in all our needes and necessities of soule and body. And let nothing of this world trouble our hearts, O Lord our God, but let vs haue grace to beleeue that thou who hast giuen Iesus Christ to saue vs, canst deny vs nothing: thus good Lord let vs liue

the life of Faith, whilst we are heere, that after this life ended, we may receiue the end of our Faith, the saluation of our soules, through Iesus Christ our Lord. In whose Name and mediation wee recommend to thy mercie, thy whole Church, and all whom we any way ought to pray for, as well as if wee had named them particularly: for thou knowest them all O Lord, better then wee, and what they néede for soule and body, Lord bee mercifull to them and blesse them, as our selues, make vs partakers of their prayers, and them of ours, and let thy protection be ouer them and vs, and al ours this night following, giuing vs the rest and sléepe thou knowest néedfull for these poore and vile bodies, and thereby enabling vs to the duties and burdens, which the day following shall bring vpon vs. Heare vs for our selues good Lord, and for all thine, and for euery one of vs in this family, fro

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the highest to the lowest, (for with thee is no respect of persons) and answere vs in these, and all other good blessings, which thou knowest good for vs, and make vs truely thankefull for thy many good blessings, this day, and all our dayes, bestowed on vs, euen for the merites and blood-shedding of Iesus Christ. To whom blessed Father, with thee, and the Holy Spirit of Grace, our onely and Eternall God, bee praise and glory, now and euermore.

Amen.

THe Grace of our Lord Iesus Christ, the loue of God our Father, and the comfortable fellowship of God the Holy-Ghost, bee with all Gods children, and vs in this family, in our soules and bodies, this night, and euermore.

Amen.

FINIS.

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